

THE
NEW
TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

F H A Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

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Please give them rest, funds, spiritual protection, physical health, positive and biblically faithful friends.

Help them to have all the resources, books, places, strength and the time that they ask for, in order to be able

to keep working for You. Help them have plenty of gas for their car, and food to have real strength.

I pray that you would encourage them and that you protect them physically and spiritually, and the work & ministry that

they are engaged in. Help those in this book and help ministry to want to know and love you and your Word more every day.

I pray that you would protect them from the Spiritual or other Forces that could harm them or their work and projects, or slow them down. Please help them to find Godly friends who are eager and able to help. Provide stable transportation for their consistent use. Give them rest and strength.

And Lord, help
and expedite
their other
projects
also !!!

Remind me to pray for them often as this will help and encourage them.

Please give them your wisdom and understanding so they can better follow you, and I ask you to do all these things in the name of Jesus, Amen,

The Scofield Reference Bible

...the old Scofield Reference Bible is no longer in print.
This edition is a facsimile of the original 1917 edition.

THE HOLY BIBLE

Containing the Old and New Testaments
AUTHORIZED VERSION

With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index, to which are added, helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs

EDITED BY

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This edition of the Scofield Reference Bible is facsimile (page for page) with the larger size, having been reproduced by the photographic process.

HOLY BIBLE

CONTINUATION OF THE OLD TESTAMENT
THE HOLY BIBLE

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AMERICAN BRANCH

EDITION OF
THE SCOFIELD BIBLE

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INTRODUCTION.

(TO BE READ.)

THIS edition of the Bible had its origin in the increasing conviction of the Editor through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States, endeavoured, with what measure of success others must now judge, to embody in the present work. The distinctive features are as follows:

I. It was felt that the old system of references, based solely upon the accident of the English words, was unscientific and often misleading. In the present edition, by a new system of connected topical references, all the greater truths of the divine revelation are so traced through the entire Bible, from the place of first mention to the last, that the reader may for himself follow the gradual unfolding of these, by many inspired writers through many ages, to their culmination in Jesus Christ and the New Testament Scriptures. This method imparts to Bible study an interest and vital reality which are wholly lacking in fragmentary and disconnected study.

II. The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned, and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties, and merely personal views and interpretations, have been rejected.

III. Helps have been provided, available for instant reference, on the very page where help is needed. For example, at every mention of a Hebrew month, weight, coin, or measure, the English equivalent is given in the margin. Obscure and difficult passages, alleged discrepancies or contradictions, and every important type or symbol are elucidated by new references, or made the subject of an explanatory foot-note on the same page.

IV. All of the connected topical lines of reference end in analytic summaries of the whole teaching of Scripture on that subject, thus guarding the reader against hasty generalizations from a few passages or proof texts. The saying that "anything may be proved by the Bible" is both true and false—true if isolated passages are used; utterly false if the whole divine revelation is in view.

V. The great words of Scripture, as adoption, advocacy, assurance, atonement, church, conversion, death, election, eternal life, eternal punishment, faith, flesh, for-giveness, grace, hell (whether *sheol*, *hades*, or *gehenna*), imputation, justification, kingdom, propitiation, reconciliation, redemption, repentance, righteousness, salvation, sanctification, sin, world (in its four meanings), etc., etc., etc., are defined in simple, non-technical terms. These definitions have been submitted to, and approved by, a very large number of eminent students and teachers of all the evangelical bodies.

VI. Each of the sixty-six books of the Bible is provided with an introduction and analysis, the latter so carried out in the text by appropriate sub-heads as greatly to facilitate the study and comprehension of the book.

VII. The entire Bible has been divided into paragraphs by italicized sub-heads while preserving the chapter and verse division which gives the Authorized Version, among many other superiorities, its unrivalled pre-eminence.

VIII. The remarkable results of the modern study of the Prophets, in recovering to the church not only a clear and coherent harmony of the predictive portions, but also great treasures of ethical truth, are indicated in expository notes. This portion of the Bible, nearly one-fourth of the whole, has been closed to the average reader by fanciful and allegorical schemes of interpretation. The method followed gives ready access also to the amazing literary riches of the Prophetical Books.

IX. The greater covenants of God which absolutely condition human life and the divine redemption, and about which the whole Bible gathers, are analyzed, and their relation to each other and to Christ made clear.

X. The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, "the increasing purpose" which runs through and links together the ages, from the beginning of the life of man to the end in eternity. Augustine said: "Distinguish the ages, and the Scriptures harmonize."

XI. After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commanded themselves to the people at large.

The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.

The Editor disclaims originality. Other men have laboured, he has but entered into their labours. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in very large measure to the valuable suggestions and co-operation of the Consulting Editors, who have freely given of their time and the treasures of their scholarship to this work. It is due to them to say that the Editor alone is responsible for the final form of notes and definitions. The Editor's acknowledgments are also due to a very wide circle of learned and spiritual brethren in Europe and America to whose labours he is indebted for suggestions of inestimable value. It may not be invidious to mention among these Professor James Barrellet, of the Theological Faculty of Lausanne, Professors Sayce and Margoliouth, of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman, of Princeton.

Finally, grateful thanks are due to those whose generous material assistance has made possible the preparation of a work involving years of time, and repeated journeys to the centres of biblical learning abroad.

The completed work is now dedicated to the service amongst men of that Loving and Holy God, whose marvelous grace in Christ Jesus it seeks to exalt.

Jan. 1, 1909.

C. I. SCOFIELD.

PREFACE TO THE PRESENT EDITION.

The very large demand for the Scofield Reference Bible in every part of the world, and the consequent large and repeated printings, have made it necessary to reset the entire Bible in new type that the high standard of the Oxford University Press may be maintained; and the public furnished with this Bible in the highest form of the printer's art. To the attainment of this high purpose no labour of Editor or publishers has been counted too great.

The Scofield Reference Bible has now been nearly eight years in the hands of the Christian public. The editor would be more, or less, than human if he were not profoundly grateful, not only, nor chiefly, for the large sale accorded to it, but rather for the assurances which have reached him from every part of the earth of blessing through its use.

That this testimony has come in part from great biblical scholars has been most gratifying, but it has been an especial cause of gratitude to know that the plain people of God in their homes, and far away missionaries in heathen lands have been helped to a clearer and more spiritual apprehension of the Word of God.

But the very warmth of this welcome given to his labours has made the Editor solicitous that in any new typing of it he might find his opportunity to add, here and there, such further help as experience has shown to be desirable. This he has endeavoured here to do. The Panoramic View of the whole Bible will, it is believed, show the unity of the Book—a fact in danger of failing to be perceived in face of the other and more evident fact that it is made up of many books.

Chronological data have also been supplied; and, on the mechanical side, more distinct type; larger type in the reference columns; and the substitution of Arabic for Roman numerals will be noted as distinct improvements.

The Editor is especially grateful to the many eminent and spiritually minded brethren who have aided him by suggestions and counsel, and to those whose most Christian liberality has made such a work possible. He is sure that they, not less emphatically than himself, in again putting forth this testimony to Him whom having not seen we love, will say: "Yet not I, but the grace of God which was with me."

"Greyshingles," Douglaston, L. I., Jan. 1, 1917.

C. I. SCOFIELD.

A PANORAMIC VIEW OF THE BIBLE.

The Bible, incomparably the most widely circulated of books, at once provokes and baffles study. Even the non-believer in its authority rightly feels that it is unintelligent to remain in almost total ignorance of the most famous and ancient of books. And yet most, even of sincere believers, soon retire from any serious effort to master the content of the sacred writings. The reason is not far to seek. It is found in the fact that no particular portion of Scripture is to be intelligently comprehended apart from some conception of its place in the whole. For the Bible story and message is like a picture wrought out in mosaics: each book, chapter, verse, and even word forms a necessary part, and has its own appointed place. It is therefore, indispensable to any interesting and fruitful study of the Bible that a general knowledge of it be gained.

First. The Bible is one book. Seven great marks attest this unity. (1) From Genesis the Bible bears witness to one God. Wherever he speaks or acts he is consistent with himself, and with the total revelation concerning him. (2) The Bible forms one continuous story—the story of humanity in relation to God. (3) The Bible hazards the most unlikely predictions concerning the future, and, when the centuries have brought round the appointed time, records their fulfilment. (4) The Bible is a progressive unfolding of truth. Nothing is told all at once, and once for all. The law is, "first the blade, then the ear, after, that the full corn." Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen, and in due time another man moved by the Holy Spirit, and another, and another, add new details till the whole is complete. (5) From beginning to end the Bible testifies to one redemption. (6) From beginning to end the Bible has one great theme—the person and work of the Christ. (7) And, finally, these writers, some forty-four in number, writing through twenty centuries, have produced a perfect harmony of doctrine in progressive unfolding. This is, to every candid mind, the unanswerable proof of the Divine inspiration of the Bible.

Second. The Bible is a book of books. Sixty-six books make up the one Book. Considered with reference to the unity of the one book the separate books may be regarded as chapters. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis. In the present edition of the Bible these are fully shown in the introductions and divisions. It is therefore of the utmost moment that the books be studied in the light of their distinctive themes. Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible. Matthew is the book of the King, &c.

Third. The books of the Bible fall into groups. Speaking broadly there are five great divisions in the Scriptures, and these may be conveniently fixed in the memory by five key-words, Christ being the one theme (Luke 24. 25-27):

PREPARATION.

The O. T.

MANIFESTATION.

The Gospels.

PROPAGATION.

The Acts.

EXPLANATION.

The Epistles.

CONSUMMATION.

The Apocalypse.

REDEMPTION. ORGANIZATION. POETRY. SERMONS.

Genesis	Joshua	Job	Isaiah	Jonah
Exodus	Judges	Psalms	Jeremiah	Micah
Leviticus	Ruth	Proverbs	Ezekiel	Nahum
Numbers	I, II Sam.	Ecclesiastes	Daniel	Habakkuk
Deuteronomy	I, II Kings	Song of Solomon	Hosea	Zephaniah
	I, II Chronicles	Lamentations	Joel	Haggai
	Ezra		Amos	Zechariah
	Nehemiah		Obadiah	Malachi
	Esther			

Again care should be taken not to overlook, in these general groupings, the distinctive messages of the several books composing them. Thus, while *redemption* is the *general* theme of the Pentateuch, telling as it does the story of the redemption of Israel out of bondage and into "a good land and large," each of the five books has its own distinctive part in the whole. Genesis is the book of beginnings, and explains the *origin* of Israel. Exodus tells the story of the *deliverance* of Israel; Leviticus of the *worship* of Israel as a delivered people; Numbers the wanderings and failures of the delivered people, and Deuteronomy warns and instructs that people in view of their approaching entrance upon their inheritance.

The Poetical books record the spiritual experiences of the redeemed people in the varied scenes and events through which the providence of God led them. The prophets were inspired preachers, and the prophetic books consist of sermons with brief connecting and explanatory passages. Two prophetic books, Ezekiel and Daniel, have a different character and are apocalyptic, largely.

Fourth. *The Bible tells the Human Story.* Beginning, logically, with the creation of the earth and of man, the story of the race sprung from the first human pair continues through the first eleven chapters of Genesis. With the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the Bible narrative is thereafter chiefly concerned from the eleventh chapter of Genesis to the second chapter of the Acts of the Apostles. The Gentiles are mentioned, but only in connection with Israel. But it is made increasingly clear that Israel so fills the scene only because entrusted with the accomplishment of great world-wide purposes (Deut. 7. 7).

The appointed mission of Israel was, (1) to be a witness to the unity of God in the midst of universal idolatry (Deut. 6. 4; Isa. 43. 10); (2) to illustrate to the nations the greater blessedness of serving the one true God (Deut. 33. 26-29; 1 Chron. 17. 20, 21; Psa. 102. 15); (3) to receive and preserve the Divine revelation (Rom. 3. 1, 2); and (4) to produce the Messiah, earth's Saviour and Lord (Rom. 9. 4). The prophets foretell a glorious future for Israel under the reign of Christ.

The biblical story of Israel, past, present, and future, falls into seven distinct periods: (1) From the call of Abram (Gen. 12) to the Exodus (Ex. 1-20); (2) From the Exodus to the death of Joshua (Ex. 21 to Josh. 24); (3) from the death of Joshua to the establishment of the Hebrew monarchy under Saul; (4) the period of the kings from Saul to the Captivities; (5) the period of the Captivities; (6) the restored commonwealth from the end of the Babylonian captivity of Judah, to the destruction of Jerusalem, A.D. 70; (7) the present dispersion.

The Gospels record the appearance in human history and within the Hebrew nation of the promised Messiah, Jesus Christ, and tell the wonderful story of his manifestation to Israel, his rejection by that people, his crucifixion, resurrection, and ascension.

The Acts of the Apostles record the descent of the Holy Spirit, and the beginning of a new thing in human history, the Church. The division of the race now becomes threefold—the Jew, the Gentile, and the Church of God. Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the Church fills the scene from the second chapter of the Acts to the fourth chapter of the Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

Fifth. *The Central Theme of the Bible is Christ.* It is this manifestation of Jesus Christ, his Person as "God manifest in the flesh" (1 Tim. 3. 16), his sacrificial death, and his resurrection, which constitute the Gospel. Unto this all preceding Scripture leads, from this all following Scripture proceeds. The Gospel is preached in the Acts and explained in the Epistles. Christ, Son of God, Son of man, Son of Abraham, Son of David, thus binds the many books into one Book. Seed of the woman (Gen. 3. 15) he is the ultimate destroyer of Satan and his works; Seed of Abraham he is the world blesser; Seed of David he is Israel's King, "Desire of all Nations." Exalted to the right hand of God he is "head over all to the Church, which is his body," while to Israel and the nations the promise of his return forms the one and only rational expectation that humanity will yet fulfil itself. Meanwhile the Church looks momentarily for the fulfilment of his special promise: "I will come again and receive you unto myself" (John 14. 1-3). To him the Holy Spirit throughout this Gospel age bears testimony. The last book of all, the Consumption book, is "The Revelation of Jesus Christ" (Rev. 1. 1).

THE NAMES AND ORDER OF THE BOOKS

OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	PAGE	CHAPS.	PAGE	CHAPS.
GENESIS	3	50	Ecclesiastes	696
Exodus	71	40	Song of Solomon	705
Leviticus	126	27	Isaiah	713
Numbers	165	36	Jeremiah	772
Deuteronomy	216	34	Lamentations	834
Joshua	259	24	Ezekiel	840
Judges	287	21	Daniel	898
Ruth	315	4	Hosea	921
I. Samuel	319	31	Joel	930
II. Samuel	355	24	Amos	934
I. Kings	385	22	Obadiah	941
II. Kings	421	25	Jonah	943
I. Chronicles	456	29	Micah	946
II. Chronicles	490	36	Nahum	952
Ezra	529	10	Habakkuk	955
Nehemiah	541	13	Zephaniah	959
Esther	558	10	Haggai	962
Job	569	42	Zechariah	965
Psalms	599	150	Malachi	980
Proverbs	672	31		

$3 \times 9 = 27$ books

THE BOOKS OF THE NEW TESTAMENT.

	PAGE	CHAPS.	PAGE	CHAPS.
MATTHEW	993	28	I. Timothy	1274
Mark	1045	16	II. Timothy	1279
Luke	1070	24	Titus	1283
John	1114	21	Philemon	1286
The Acts	1147	28	To the Hebrews	1291
To the Romans	1191	16	Epistle of James	1306
I. Corinthians	1211	16	I. Peter	1311
II. Corinthians	1230	13	II. Peter	1317
Galatians	1241	6	I. John	1321
Ephesians	1249	6	II. John	1326
Philippians	1257	4	III. John	1327
Colossians	1262	4	Jude	1328
I. Thessalonians	1267	5	Revelation	1330
II. Thessalonians	1271	3		

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THE FOUR GOSPELS.

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21. 25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory (Lk. 24. 27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1. 32) is synonymous with “My Father’s throne” (Rev. 3. 21), or that “the house of Jacob” (Lk. 1. 33) is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10. 5, 6; 15. 23-25; John 1. 11). He was “made under the law” (Gal. 4. 4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15. 8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5. 17-19; 6. 12; cf. Eph. 4. 32; Mt. 10. 5, 6; 15. 22-28; Mk. 1. 44; Mt. 23. 2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5. 3-9) that perfect character which grace, through divine power, creates (Gal. 5. 22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" (Eph. 3. 3-10), said, "I will build my church" (Mt. 16. 16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" (1 Cor. 12. 12, 13; Eph. 1. 23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12. 12, 13; Eph. 1. 3-14, 20-23; 2. 4-6; 1 Pet. 2. 11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King.

As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1. 1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18. 18, 19). The prophet in any dispensation is God's messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's *Kingly* office are defined in the Davidic Covenant (2 Sam. 7. 8-16, and refs.), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom (Isa. 11. 2-5; Jer. 23. 5, 6; 33. 14-16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1. 10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1. 30-33; Acts 2. 29-36; 15. 14-17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3. 25; Gal. 3. 6-14).

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible" (Psa. 10. 16; 1 Tim. 1. 17). But the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2. 11, 12; Rev. 1. 6; 3. 21; 5. 10; Rom. 8. 15-18; 1 Cor. 6. 2, 3).

Christ's *Priestly* office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5. 1, 2; 8. 1-3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9. 14), as now He compassionates His people in an ever-living intercession (Heb. 7. 25). Of that intercession John 17. is the pattern.

VI. Distinguish, in the Gospels, *interpretation* from *moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists
3. All record the feed
4. All record Christ's
5. All record the bet
and literal resurrection o
the death of Christ was
that all which precedes t
all the blessings which G

6. All record the resu
as unchanged by the tre
new note of universality

7. All point forward

2. All the Evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Micah.
5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.
6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.
7. All point forward to His second coming.

occurs
our Lord,
I will
personal
it, by the
his body"

h with a
in glory,
co-rulers
strangers

nd King.
estament
Prophet.
. 1. 1, 2).
8. 18, 19).

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e Davidic
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either the
were not
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t (Isa. 11,
d by see-
Pet. 1. 10,
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Covenant
5. 14-17);
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HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b Gospel. vs.
1,14,15; Mk.
8.35. (Gen.
12.1-3; Rev.
14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

WRITER. The fourth Gospel was written by the Apostle John (John 21. 24). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johannean authorship have been maintained.

Date. The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

Theme. This is indicated both in the Prologue (1. 1-14), and in the last verse of the Gospel proper (20. 31), and is: The incarnation of the eternal Word, and Son of God, Himself God, in Jesus the Christ, (1) to reveal God in the terms of a human life; (2) that as many as believe on Him as "the Christ, the Son of God" (20. 31) may have eternal life. The prominent words are, "believed" and "life."

The book is in seven natural divisions: I. Prologue: The eternal Word incarnate in Jesus the Christ, 1. 1-14. II. The witness of John the Baptist 1. 15-34. III. The public ministry of Christ, 1. 35-12. 50. IV. The private ministry of Christ to His own, 13. 1-17. 26. V. The sacrifice of Christ, 18. 1-19. 42. VI. The manifestation of Christ in resurrection, 20. 1-31. VII. Epilogue: Christ the Master of life and service, 21. 1-25.

The events recorded in this book cover a period of 7 years.

CHAPTER 1.

The deity of Jesus Christ.
(Cf. Heb. 1. 5-13.)

IN the beginning was the ^aWord, and the Word was with ^bGod, and the Word was ^cGod.

^d2 The same was in the beginning with God.

His pre-incarnation work.
(Cf. Heb. 1. 2.)

³ ^dAll things were made by him; and without him was not any thing made that was made.

^e4 In him was ^flife; and the life was the light of men.

⁵ And the light shineth in darkness; and the darkness ^fcomprehended it not.

Ministry of John Baptist. (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)

⁶ There was a ^gman sent from God, whose name was John.

⁷ The same came for a ^hwitness, to bear witness of the Light, that all ⁱmen through him might believe.

⁸ ^jHe was not that Light, but

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- ^aRev.19.13.
- ^bJohn 17.5.
- ^cHeb.1.8,13;
- ^d1 John 1.5,20.
- ^eEph.3.9.
- ^fLife (eternal). John 3.15,16,36.
- ^gMt.7.14; Rev.22.19.)
- ^hOr, apprehended; lit. laid not hold of it.
- ⁱMal.3.1; Lk.3.2,3.
- ^jJohn 3.26-36.
- ^kActs 19.4.
- ^lIsa.49.6.
- ^mKosmos (Mt. 4.8) = mankind.
- ⁿi.e. He came unto his own things, and his own people received him not.
- ^oOr, author-ity.
- ^pFaith. John 3.15,16,18,36. (Gen.3.20; Heb.11.39.)
- ^qFlesh. John 3.6. (John 1.13; Jude 23.)
- ^r1 Tim.3.16.

was sent to bear witness of that Light.

Jesus Christ the true Light.
(Cf. John 8. 12; 9. 5; 12. 46.)

⁹ That was the true Light, which lighteth every man that cometh into the ^kworld.

¹⁰ He was in the ^kworld, and the world was made by him, and the world knew him not.

The two classes: sons and unbelievers. (Cf. 1 John 3. 1, 2; 5. 11, 12.)

¹¹ ⁱHe came unto his own, and his own received him not.

¹² But as many as received him, to them gave he ^mpower to become the sons of God, even to them that believe on his name:

¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The incarnation. (Cf. Mt. 1. 18-23; Lk. 1. 30-35; Rom. 1. 3, 4.)

¹⁴ And the ^pWord was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¹ Gr. *Logos* (Aram. *Memra*, used in the Targums, or Heb. paraphrases, for God). The Greek term means, (1) a thought or concept; (2) the expression or utterance of that thought. As a designation of Christ, therefore, *Logos* is peculiarly felicitous because, (1) in Him are embodied all the treasures of the divine wisdom, the collective "thought" of God (1 Cor. 1. 24; Eph. 3. 11; Col. 2. 2, 3); and, (2) He is, from eternity, but especially in His incarnation, the utterance or expression of the Person, and "thought" of Deity (John 1. 3-5, 9, 14-18; 14. 9-11; Col. 2. 9). In the Being, Person, and work of Christ, Deity is told out.

The witness of John Baptist.
(Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-18.)

15 John bare ^awitness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the ^blaw was given by Moses, but ^cgrace and truth came by Jesus Christ.

18 No man hath ^dseen God at any time: the only begotten Son, which is in the bosom of the Father, he hath ^edeclared him.

19 And ^fthis is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that ^gprophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 ^hHe said, I am the voice of one crying in the wilderness, Make straight the way of the ⁱLord, as said the ^jprophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said

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^a vs.6-8,15;
Mal.3.1.

^b Law (of
Moses). John
7.19. (Ex.19.
1; Gal.3.
1-29.)

^c Grace (in
salvation).
(Rom.3.24.)

^d Lit. led him
forth, i.e.
into full reve-
lation. John
14.9.

^e Lk.3.15.

^f Deut.18.15.

^g Mt.3.3.

^h Jehovah.
Isa.40.3.

ⁱ Isa.40.3.

^j Bethany.

^k Sacrifice (of
Christ). John
6.33-35. (Gen.
4.4; Heb.10.
18.)

^l Sin. Rom.3.
23, note.

^m Holy Spirit.
vs.32,33;
John 3.5,6,
8,34. (Mt.1.
18; Acts 2.4.)

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the ⁿLamb of God, which taketh away the ^osin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the ^pSpirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

¹ Grace. Summary: (1) Grace is "the kindness and love of God our Saviour toward man . . . not by works of righteousness which we have done" (Tit. 3. 4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3. 21, 22; 8. 4; Phil. 3. 9). Law is connected with Moses and works; grace with Christ and faith (John 1. 17; Rom. 10. 4-10). Law blesses the good; grace saves the bad (Ex. 19. 5; Eph. 2. 1-9). Law demands that blessings be earned; grace is a free gift (Deut. 28. 1-6; Eph. 2. 8; Rom. 4. 4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3. 24-26; 4. 24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1. 12, 13; 3. 36; Mt. 21. 37; 22. 42; John 15. 22, 25; Heb. 1. 2; 1 John 5. 10-12). The immediate result of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4. 27). The predicted end of the testing of man under grace is the apostasy of the professing church (see "Apostasy," 2 Tim. 3. 1-8, note), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in *salvation* (Rom. 3. 24, refs.), and in the *walk and service* of the saved (Rom. 6. 15, refs.). See, for the other six dispensations: *Innocence*, Gen. 1. 28; *Conscience*, Gen. 3. 23; *Human Government*, Gen. 8. 21; *Promise*, Gen. 12. 1; *Law*, Ex. 19. 8; *Kingdom*, Eph. 1. 10.

² Cf. Gen. 32. 30; Ex. 24. 10; 33. 18; Jud. 6. 22; 13. 22; Rev. 22. 4. The divine essence, God, in His own triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18. 2, 22; John 14. 8, 9).

The public ministry of Jesus Christ (John 1. 35-12. 50).

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and ^athey followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, ^bCome and see. They came and saw where he dwelt, and abode with him that day: for it was about ^cthe tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ^dthe Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, /Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, ^eBehold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I ^fsaw thee.

49 Nathanael answered and saith unto him, Rabbi, ^gthou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believ-

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est thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the ^hangels of God ascending and descending upon the Son of man.

CHAPTER 2.

The marriage at Cana: the first miracle.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the ⁱmarriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, ^mWoman, what have I to do with thee? mine ⁿhour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the ^ppurifying of the Jews, containing two or three ^qfirkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was ^rmade wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The first passover (vs. 13, 23; cf. John 6. 4; 11. 55): *first purification of the temple.* (Cf. Mt. 21. 12, 13; Mk. 11. 15-17; Lk. 19. 45, 46.)

13 And the Jews' ^spassover was

at hand, and ^aJesus went up to Jerusalem,

14 And ^bfound in the ^ctemple those that sold ^doxen and sheep and doves, and the changers of ^emoney sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The ^fzeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What ^gsign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ^hDestroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the ⁱtemple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he ^kknew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER 3.

Jesus and Nicodemus: the new birth. (Cf. v. 3, note.)

THERE was a man of the Pharisees, named ^lNicodemus, a ruler of the Jews:

2 The same came to Jesus by

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^aJohn 5.1;
6.4; 11.55.

^bMt.21.12;
Mk.11.15;

^cLk.19.45;
Rev.11.2.

^dLev.22.19.
^eEx.30.12.

^fPsa.69.9.
^gJohn 6.30;

^hMt.12.38;
21.23.

ⁱMt.26.51;
27.40.

^jEph.2.21,22;
Col.2.9.

^kResurrec-
tion. vs.19-
23; John 5.
25-29. (Job
19.25; 1 Cor.
15.52.)

^l1 Sam.16.7;
Rev.2.23.

^mJohn 7.
50,51; 19.39.

ⁿActs 10.38.

^oJohn 1.13;
Gal.6.15;

^pEph.2.10;
Tit.3.5;

^qJas.1.18;
1 Pet.1.23.

^rOr, from
above.

^sEzr.36.25;
Mk.16.16;

^tActs 2.38;
Tit.3.5.6;

^u1 Pet.3.21.

^vFlesh. John
6.63. (John
1.13;

^wJude 23.)

^xRom.9.15,18.

^yLit. Art thou
the teacher
of Israel, etc.

/ vs.5,8;

^zHeb.5.11,12.

^{aa}1 Tim.3.16;

^{ab}1 John 5.7.

^{ac}See Mt.8.
20, note.

^{ad}Inspiration.

^{ae}John 5.46,47.
(Ex.4.15;

^{af}Rev.22.19.)

^{ag}x kosmos (Mt.
4.8) = man-

^{ah}kind.

^{ai}y Isa.9.6.

night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except ^{mm}God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, "Except a man be ^lborn ^oagain, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of ^pwater and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is ^qflesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou ^{aa}a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you ^{ab}earthly things, and ye believe not, how shall ye believe, if I tell you of ^{ac}heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the ^{ad}Son of man which is in heaven.

14 And ^{ae}was Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the ^{af}world, that he gave his only begotten ^{ag}Son, that whosoever believeth in

¹ *Regeneration*: (1) The necessity of the new birth grows out of the incapacity of the natural man to "see" or "enter into" the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom; for he can neither obey, understand, nor please God (John 3. 3, 5, 6; Fsa. 51. 5; Jer. 17. 9; Mk. 7. 21-23; 1 Cor. 2. 14; Rom. 8. 7, 8; Eph. 2. 3. See Mt. 6. 33, note). (2) The new birth is not a reformation of

him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Last testimony of John Baptist.

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and

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a kosmos
(Mt. 4.8) =
mankind.

b Or, judge,
and so in vs.
18,19; cf.
John 15.
22-24.

c Rom.1.16,
note.

d John 6.40,47;
Rom.8.1.

e Or, discov-
ered.

f Psa.119.105;
139.23.

g John 15.4,5;
1 Cor.15.10.

h John 4.2.
i Mt.3.5,6.

j Mt.14.3.

k Num.19.7;
Heb.9.9,14;
1 Pet.3.21.

l Rom.12.5,8;
1 Cor.3.6;
Heb.5.4;
1 Pet.4.10,11.

m Mal.3.1.

n Bride (of
Christ).
Rom.7.4.
(John 3.29;
Rev.19.6-8.)

o Isa.9.7.

p John 15.15.

q Isa.55.4,11;
1 John 5.10.

r John 7.16.

s Holy Spirit.
vs.5,6,8,34;
John 4.23,24.
(Mt.1.18;
Acts 2.4.)

t Faith vs.
15,16,18,36;
John 5.24,44.
(Gen.3.20;
Heb.11.39.)

u Life (Eter-
nal). vs.15,
16,36; John
4.14,36.
(Mt.7.14;
Rev.22.19.)

v Gal.3.10;
1 Thes.1.10.

w Gen.33.19.

heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

Declarative statement concerning Jesus Christ.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER 4.

Jesus departs into Galilee.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples.)

3 He left Judaea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sycchar, near to the parcel of ground that Jacob gave to his son Joseph.

Jesus and the Samaritan woman.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

the old nature (Rom. 6. 6, note), but a creative act of the Holy Spirit (John 3. 5; 1. 12, 13; 2 Cor. 5. 17; Eph. 2. 10; 4. 24). (3) The condition of the new birth is faith in Christ crucified (John 3. 14, 15; 1. 12, 13; Gal. 3. 24). (4) Through the new birth the believer becomes a partaker of the divine nature and of the life of Christ Himself (Gal. 2. 20; Eph. 2. 10; 4. 24; Col. 1. 27; 1 Pet. 1. 23-25; 2 Pet. 1. 4; 1 John 5. 10-12).

¹ Gr. apollumi, trans. "marred," Mk. 2. 22; "lost," Mt. 10. 6; 15. 24; 18. 11; Lk. 15. 4, 6, 32. In no N.T. instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

The indwelling Spirit.

(Cf. John 7. 37-39.)

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

A.D. 30.

a Acts 10.28.

b Christ (as Stone). vs. 13,14; John 7. 37-39. (Ex. 17.6; 1 Pet. 2.8.)

c Or, become.

d Life (eternal). vs. 14,36; John 5.24-40. (Mt.7.14; Rev.22.19.)

e Bible prayers. John 4. 49. (Mt.6.9; Rev.22.20.)

f Gen.12.6,7; 33.18; Jud. 9.7.

g Deut.12.5; 1 Ki.9.3.

h Rom.1.16, note.

i Or, real.

j That the Holy Spirit is meant is clear from v. 24.

k Cf. John 1. 18, note.

l Holy Spirit. John 6.63. (Mt.1.18; Acts 2.4.)

m Deut.18.15.

n that he was talking with a woman.

o Psa.40.8.

p complete. Cf. John 17.4.

q Rom.6.22.

r 1 Cor.3.5,9; 1 Thes.2.19.

s Mic.6.15.

t Jer.44.4; 1 Pet.1.12.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled "that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Jesus and the Samaritans.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the "Saviour of the *b*world."

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having *d*seen all the things that he did at Jerusalem at the feast: *e*for they also went unto the feast.

The nobleman's son healed.

46 So Jesus came again into Cana of Galilee, where he *f*made the water wine. And there was a certain *g*nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman *h*said unto him, Sir, come down ere my child die.

50 Jesus saith unto him, "Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the *i*fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER 5.

The feast (Pentecost?) : the pool of Bethesda, and healing.

AFTER this there was a *k*feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by

A.D. 30.

a Rom.1.16,
note.

b kosmos
(Mt.4.8) =
mankind.

c Mt.13.57;
Mk.6.4;
Lk.4.24.

d John 2.13,23.

e Deut.16.16.

f John 2.1,11.

g Or, courtier,
or, ruler.

h Bible pray-
ers (N.T.).
John 11.41,
42. (Mt.6.9;
Rev.22.20.)

i Mt.8.13; Mk.
7.29,30.

j Miracles
(N.T.), vs.
46-54; John
5.1-9. (Mt.
8.2,3; Acts
28.8,9.)

k John 2.13;
Lev.23.2;
Deut.16.16.

l Or, gate.
Neh.3.1;
12.39.

m The Sinai
MS. omits
"waiting for
the moving of
the water,"
and all of v. 4.

n Heb.1.4,note.

o Psa.142.3.

p v.40.

q Miracles
(N.T.),vs.1-9;
John 6.5-14.
(Mt.8.2,3;
Acts 28.8,9.)

r Jer.17.21;
Mt.12.2.

s Lk.4.30.

t Sis. Rom.3.
23, note.

u Psa.2.2.

v Gr. patera
idion, his
own Father.
The Jews
understood
perfectly
that Jesus
was claiming
to be God. Cf.
John 10.33.

w John 10.30,
33; Phil.2.6.

the sheep *l*market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, *m*waiting for the moving of the water.

4 For an *n*angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, *o*and knew that he had been now a long time *in that case*, he saith unto him, *p*Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made *q*whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the *r*sabbath day: it is not lawful for thee to carry *s*thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had *s*conveyed himself away, a multitude being in *t*that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: 'sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to *u*slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to *u*kill him, because he not only had broken the sabbath, but said also that God was *v*his Father, *w*making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

The two resurrections. (See v. 29, marg.)

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true. *valed*

32 There is "another that bear-

A.D. 31.

- a Lit. doing.
- b Mt. 3.17.
- c 1 Ki. 17.21; Rom. 8.11.
- d John 11.25; Lk. 8.54.
- e Day of judgment. vs. 22,27,30; Acts 17.31. (Mt. 10.15; Rev. 20.11.)
- f Life (eternal). vs. 24-40; John 6.27-68. (Mt. 7.14; Rev. 22.19.)
- g Judgments (the seven). John 19.16-18. (2 Sam. 7.14; Rev. 20.12.)
- h Death (spiritual). Eph. 4.18,19. (Gen. 2.17; Eph. 2.5.)
- i v.28; Eph. 2.1.
- j Psa. 36.9.
- k John 1.4; 14.6; 1 Cor. 15.45.
- l Resurrection. vs.25-29; John 6.39,40. (John 19.25; 1 Cor. 55.2.)
- m i.e. condemnation. v.37;
- n Acts 10.43.
- o Rom. 1.16, note.
- p Mt.5.16; Phil.2.15,16.
- q complete.
- r Cf. John 1.18, note.
- s Or, Ye search.
- t The Beast. 2 Thes.2.3-8. (Dan.7.8; Rev.19.20.)
- u i.e. hope.
- v Inspiration. vs.46,47; John 6.31, 32,45,49,63. (Ex.4.15; Rev.22.19.)
- w Faith. vs. 24,44,46; John 6.29,35. 47. (Gen.3.20; Heb.11.39.)

eth witness of me; and I know that the witness which he witnesseth of me is true. *valed*

The fourfold witness to Jesus: (1) John Baptist.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

(2) The works.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *miracles*

(3) The Father (Mt. 3. 17).

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

(4) The Scriptures. (Cf. Lk. 24. 27, 44-46.)

39 Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote wof me.

¹ Cf. John 8. 14. In John 5. 31 our Lord, defending His Messianic claims before Jews who denied those claims, accepts the biblical rule of evidence, which required "two witnesses" (John 8. 17; Num. 35. 30; Deut. 17. 6). A paraphrase of verse 31 would be: "If I bear witness of myself [ye will say] my witness is not true." Cf. John 8. 14.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER 6.

Feeding the five thousand (Mt. 14. 13-21; Mk. 6. 32-44; Lk. 9. 10-17).

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the ^{in the spring} passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? ^{test}

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Deut. 18:15

A.D. 31.

Jesus walks upon the sea (Mt. 14. 22-36; Mk. 6. 45-56).

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

a Cf. John 2.13; 11.55.

b Num. 11. 21,22.

c 1 Sam. 9.13; Mt. 26.26; 1 Cor. 10.31; 1 Tim. 4.4,5.

d Miracles (N.T.), vs. 5-14.16-21; John 9.1-7. (Mt. 8.2,3; Acts 28.8,9.)

e Gen. 49.10; Deut. 18. 15,18.

f kosmos (Mt. 4.8) = mankind.

g John 18.36.

h Mt. 14.23; Mk. 6.47.

i One furlong = 582 ft.

j Isa. 43.1,2.

k v.11.

l boats.

m Isa. 55.2; Mt. 6.19,34; Phil. 2.13; Col. 3.1,2.

n vs. 54,58; Jer. 15.16.

o Mt. 8.20, note.

p Eph. 2.8,9.

q Psa. 2.7; Isa. 42.1; Acts 2.22; 2 Pet. 1.17.

The great discourse on the bread of life.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took ship, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What

shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of

S A.D. 31.

a *Faith.* vs. 29,
35,47; *John*
7,38,39.
(*Gen.*3.20;
*Heb.*11.39.)

b *Mt.*12.38.

c *Inspiration.*
vs.31,32,45,
49,63; *John*7.
21-23.
(*Ex.*4.15;
*Rev.*22.19.)

d *Neh.*9.15;
cf. *Psa.*78.24;
105.40.

e *John* 3.13,16,
vs.48,58.

g *Sacrifice*
(of Christ).
John 12.24.
(*Gen.*4.4;
*Heb.*10.18.)

h *kosmos*
(*Mt.*4.8) =
mankind.

i *John* 5.40;
*Isa.*55.1,2;
*Rev.*7.16.

j *John* 10.26.
v.45;

k *John* 17.2.

l *Isa.*1.18;
55.1,7;
*Mt.*11.28;
*Lk.*23.42,43;
1 *Tim.*1.15;
*Heb.*4.15,16;
7.25;
*Rev.*22.17.

m *John* 4.34;
5.30; *Psa.*40.
7,8; *Mt.*26.
39.

n vs.47,54;
John 3.15,16.

o *Resurrec-*
*tion.*vs.39,40;
John 11.11;
14,23-25,42-
44. (*Job* 19.
25; 1 *Cor.*15.
52.)

p *Mt.*13.55.

q v.37.

r *Eph.*2.8,9;
*Phil.*1.29;
2,12,13.

s *Jehovah.*

t *Isa.*54.13;
*Lk.*10.22;

u v.40.

v vs.33,35;
*Gal.*2.20;
*Col.*3.3,4.

w *John* 3.16;

x *Lk.*19.10.

y *kosmos*
(*Mt.*4.8) =
mankind.

z *Mk.*16.19.

s God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capharnaum.

Discipleship tested by doctrine.
(Cf. Mt. 8. 19-22; 10. 36.)

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the *a*spirit that quickeneth; the *b*flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went *b*back, and walked no more with him.

Peter's confession of faith. (Cf. Mt. 16. 13-20; Mk. 8. 27-30; Lk. 9. 18-21.)

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of *d*ternal life.

69 And *e*we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a *f*devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER 7.

Jesus urged to go to the feast of tabernacles. (Cf. Lk. 9. 51-62.)

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' *feast of tabernacles* was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that doeth* any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the *h*world.

5 For *n*either did his brethren believe in him.

6 Then Jesus said unto them, *My* time is not yet come: but your time is alway ready.

7 The *k*world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go

A.D. 32.

a *Holy Spirit.*
John 7.39.
(Mt.1.18;
Acts 2.4.)

b *Flesh.*
John 8.15.
(John 1.13;
Jude 23.)

c 1 John 2.19.

d *Life (eternal).* vs.27-
68; John 8.12.
(Mt.7.14;
Rev.22.19.)

e Or, we have
believed and
come to un-
derstand
that thou
art the Holy
One of God.

f Gr. *diabolos,*
adversary,
usually trans.
Satan. Cf.
Rev.20.10,
note; see
John 13.27.

g Lev.23.34;
Neh.8.14,18.

h *kosmos*
(Mt.4.8) =
mankind.

i vs.3-5;
Psa.69.8.

j John 17.1;
Lk.9.51.

k *kosmos* =
world-system.
John 8.23.
(John 7.7;
Rev.13.8.)

l John 9.16.

m John 9.22.

n Deut.18.15,
18,19.

o willeth to
do.

p John 8.50;
Phil.2.3,8.

q Law (of
Moses).
Acts 13.39.
(Ex.19.1;
Gal.3.1-29.)

r demon. Mt.
7.22, note.

s Gen.17.10;
Mt.12.1,note.

t Inspiration.
vs.21-23;
John 8.40,47,
56. (Ex.4.15;
Rev.22.19.)

u 1 John 3.7,
note.

not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

Final departure from Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And *l*there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for *m*fear of the Jews.

Jesus at the feast of tabernacles.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but *"his* that sent me.

17 If any man *o*will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He *p*that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the *q*law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a *r*devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, *s*but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, *t*that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge *"righteous* judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

The great prophecy concerning the Holy Spirit for power (Acts 2. 2-4. Cf. John 4. 14).

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

¹John 7.53-8.1-11 is not found in some of the most ancient manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12-46), beginning with Christ's declaration, "I am the light of the world," seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees' words (v. 41).

A.D. 32.

- a v.48; John 12.42.
- b Mt.13.55.
- c John 6.38; Ex.23.21.
- d Jas.1.1.
- e Lev.23.36.
- f Christ (as Stone). vs. 37-39; Psa. 118.22. (Ex.17.6; 1 Pet.2.8.)
- g Faith. vs. 38,39; John 8.24. (Gen. 3.20; Heb. 11.39.)
- h Holy Spirit. John 14.17, 26. (Mt.1. 18; Acts 2.4.) See Acts 2.4, Summary.
- i John 13.31; 17.5; Acts 3.13.
- j John 6.14; Deut.18. 15,18.
- k John 4.42; 6.69.
- l v.52; John 1.46.
- m 2 Sam.7.12; Psa.132.11; Jer.23.5.
- n Mic.5.2; Lk.2.4.
- o Lk.4.22.
- p John 3.2.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

The people divided in opinion.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, "That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER 8.

The woman taken in adultery.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees

brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they ^bmight have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Discourse after the feast: Jesus the light of the world. (Cf. John 1. 9.)

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

A.D. 32.

a Lev.20.10;
Deut.22.22.

b John 18.31.

c Sin. Rom.
3.23, note.

d Mt.7.1,5.

e Lk.12.14.

f John 5.14.

g Isa.9.2;
Mal.4.2;
2 Tim.1.10.

h kosmos
(Mt.4.8) =
mankind.

i Life (eternal). John 10.
10,28. (Mt.7.
14; Rev.22.
19.)

j Cf. John 5.
31.

k Flesh.
Rom.7.5-25.
(John 1.13;
Jude 23.)

l Deut.19.15.

m John 17.25.

n John 14.7,9.

o kosmos =
world-system.
John 12.25,
31. (John 7.7;
Rev.13.8.)

p Death (the second). vs.
21,24; Rev.
2.11. (John
8.21,24;
Rev.21.8.)

q Faith. John
10.26. (Gen.
3.20; Heb.
11.39.)

r kosmos
(Mt.4.8) =
mankind.

s Mt.8.20,
note.

t Deut.18.15,
18,19.

u Rom.8.15,17.

19 Then said they unto him, Where is thy Father? Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you,

A.D. 32.

If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER 9.

The man born blind is healed.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the

¹ Cf. v. 39. The contrast, "I know that ye are Abraham's seed"—"If ye were Abraham's children," is that between the natural and the spiritual posterity of Abraham. The Israelitish people and Ishmaelites are the former; all who are "of" precious faith with Abraham," whether Jews or Gentiles, are the latter (Rom. 9. 6-8; Gal. 3. 6-14. See "Abrahamic Covenant," Gen. 15. 18, note).

eyes of the blind man with the clay,

7 And said unto him, Go, wash in the ^apool of Siloam, (which is by interpretation, Sent.) ^bHe went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: ^cbut he said, I am he.

10 Therefore said they unto him, ^dHow were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the ^esabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, ^fHow can a man that is a ^gsinner do such miracles? And there was a ^hdivision among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ⁱHe is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because ^jthey feared the Jews: for the Jews had agreed already, that

A.D. 32.

^a Neh.3.15.

^b 2 Ki.5.14.

^c Miracles
(N.T.) vs.
4.1-7; John 11.
43,44. (Mt.8.
2,3; Acts 28.
8,9.)

^d John 3.4.

^e John 5.9.

^f v.33; John
3.2.

^g Sin. Rom.
3.23, note.

^h John 7.
12,43; 10.19.

ⁱ John 4.19;
6.14.

^j John 7.13;
12.42; 19.38;
Acts 5.13.

^k v.34;
John 16.2.

^l Josh.7.19;
1 Sam.6.5.

^m v.16.

ⁿ John 5.45-47;
Acts 13.27.

^o John 7.27,
28; 8.14.

^p John 3.10.

^q Job 27.9; 35.
12; Psa.18.
41; 34.15; 66.
18; Prov.15.
29; 28.9; Mic.
3.4; Zech.7.
13; Acts 19.
13-16.

^r i.e. ages.

^s John 5.19;
14.10,11.

^t v.2; Psa.51.
5; Lk.18.
11,12.

^u v.22.

^v Mt.14.33; 16.
16; Mk.1.1;
John 10.36;
1 John 5.13.

^w John 4.26.

^x John 14.9;
20,16,17,28.

^y kosmos
(Mt.4.8) =
mankind.

^z Mt.13.13;
Acts 7.51-53.

^a Rom.2.19.

if any man did confess that he was Christ, ^khe should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we ^mknow that this man is a ^gsinner.

25 He answered and said, Whether he be a ^gsinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are ⁿMoses' disciples.

29 We know that God spake unto Moses: as for this ^ofellow, we know not from whence he is.

30 The man answered and said unto them, ^pWhy herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that ^qGod heareth not ^gsinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the ^rworld began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do ^snothing.

34 They answered and said unto him, Thou wast altogether ^tborn in ^gsins, and dost thou teach us? And they ^ucast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the ^vSon of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and ^wit is he that talketh with thee.

38 And he said, Lord, I believe. And he ^xworshipped him.

39 And Jesus said, For judgment I am come into this ^yworld, ^zthat they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, ^{aa}Are we blind also?

41 Jesus said unto them, "If ye were blind, ye should have no ^bsin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10.

Discourse on the Good Shepherd. (Cf. Psa. 23.; Heb. 13. 20; 1 Pet. 5. 4.)

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a ^cthief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him ^dthe porter openeth; and the sheep ^ehear his voice: and he calleth his own sheep by ^fname, and ^gleadeth them out.

4 And when he putteth forth his own sheep, he goeth ^hbefore them, and the sheep follow him: for they know his voice.

5 And a ⁱstranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they ^junderstood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be ^ksaved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have ^llife, and that they might have it more ^mabundantly.

11 I am the "good shepherd: the good shepherd giveth his life for the sheep."

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

A.D. 32.

^a John 15:22, 24.
^b Sin. Rom. 3:23, note.

^c v. 8.

^d Isa. 42:1-4;
Mt. 3:13-17.

^e v. 27; John 6:44.

^f Ex. 28:9, 10, 21;
Isa. 43:1;

John 20:16.

^g John 9:34-38;

Heb. 13:13.

^h John 17:19;

Col. 2:11-15.

ⁱ vs. 12, 13; Gal. 1:8;

2 Cor. 11:13-15.

^j John 8:43.

^k Rom. 1:16, note.

^l Life (eternal), vs. 10, 28; John 11:25. (Mt. 7:14; Rev. 22:19.)

^m John 6:33;

7:37-39.

ⁿ Isa. 40:11; Ezk. 34:11-13, 22-25;

Heb. 13:20;

1 Pet. 2:25; 5:4.

^o v. 27; Nah. 1:7;

John 6:64;

2 Tim. 2:19.

^p v. 4; 2 Tim. 1:12,

^q vs. 17, 18; John 15:13; 1 John 3:16.

^r i.e. not of the Jewish fold, but Gentiles.

See v. 4, refs.: Isa. 56:8;

John 17:20;

Acts 15:7-9.

^s flock. John 11:52; Eph. 2:13-16; 3:1-6; Col. 3:10, 11.

^t Gen. 49:24;

Isa. 40:11;

Ezek. 34:23.

^u John 5:20; Eph. 5:2; Phil. 2:9.

^v Mt. 26:53;

John 18:6.

^w John 2:19;

Heb. 10:5-9.

^x John 14:31; 17:4.

^y John 9:16.

^z demon. Mt. 7:22, note.

^{aa} It is demonized.

^{bb} Mt. 21:23-27.

^{cc} Faith. John 11:25, 26; (Gen. 3:20; Heb. 11:39.)

^{dd} John 6:44; 8:47;

^{ee} 1 John 4:6.

^{ff} vs. 14, 15.

^{gg} John 8:12.

^{hh} John 3:16; 17:3;

Rom. 6:23.

ⁱⁱ Or, In no wise ever perish.

Cf. John 6:37.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and I know my sheep, and I am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Jesus asserts his deity.
(Cf. John 14:9; 20:28, 29.)

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never per-

1 The shepherd work of our Lord has three aspects: (1) As the "Good" Shepherd He gives His life for the sheep (John 10:11), and is, therefore, "the door" by which "if any man enter in he shall be saved" (John 10:9). This answers to Psa. 22. (2) He is the "Great" Shepherd, "brought again from the dead" (Heb. 13:20), to care for and make perfect the sheep. This answers to Psa. 23. (3) He is the "Chief" Shepherd who is coming in glory to give crowns of reward to the faithful shepherds (1 Pet. 5:4). This answers to Psa. 24.

ish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

Jesus goes to the place where he was baptized (Cf. Mt. 3. 1, 13, 17.)

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER 11.

The raising of Lazarus.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 ("It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto

A.D. 33.

a John 6.39; Rom.8.35-39; 1 Pet.1.5.

b Assurance, vs. 10,14,28, 29; John 11. 26. (Isa.32. 17; Jude 1.)

c John 14.9; 15. 23,24; 17. 21-24.

d vs.31,39; Psa.2.2; John 8.59.

e Mt.9.3; John 19.7.

f Psa.82.6.

g Mt.5.17-19; Acts 13.29.

h Sanctify, holy (persons) (N.T.). John 17.11, 17,19. Mt. 4.5; Rev. 22.11.)

i kosmos (Mt.4.8) = mankind.

j John 14.10; 17.22,23.

k Or, went forth out of their hand. Lk.4.30; John 8.59.

l Lk.10.38, 39; 24.50.

m Mt.26.7; Mk.14.3; John 12.3.

n Lk.7.3; John 4.46,47.

o v.11; Mt.9. 24; John 9.3.

p Mt.15.23; Lk.18.7; John 10.40.

q John 10.31.

r John 7.30; 9.4.

s John 12.35.

t Mt.9.24; 27. 52; Acts 7.60; 1 Cor.15.51.

u 1 Thes.4.13- 17.

v Death (physical). vs.11- 14; Rom.5. 12-14. (Gen.3. 19; Heb.9.27.)

w John 9.3; 2 Cor.12.9,10.

x John 14.5; 20.24-29.

y One furlong = $\frac{1}{8}$ of a mile.

z vs.31,33,45.

a John 9.31.

him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus at the grave of Lazarus.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

A.D. 33.

a Lk. 14.14;
Acts 23.8.

b John 5.21; 6.39,
40; Rev. 1.18.

c Life (eternal).
John 12.25, 50.
Joh 7.14; Rev. 22.19.)

d Faith, vs. 25, 26;
John 14.1, (Gen.
3.20; Heb. 11.39.)

e even though he
die, shall live
again.

f John 5.28; 1 Cor.
15.22, 23.

g Assurance.
John 17.11. (Isa.
32.17; Jude 1.)

h i.e. the "second
death." Cf.
Rev. 2.11; 20.6.

i Mt. 16.16; John 6.
68, 69.

j kosmos (Mt. 4.
8) = mankind.
k v. 21.

l Acts 8.2.
m Lk. 19.41; Heb. 4.
15.

n John 9.6, 7.
o Mt. 27.60, 66.

p Contra, Acts 13.
36, 37.

q v. 4; John 17.4.
Bible prayers
(N.T.) John 12.
27, 28. (Mt. 6.9;
Rev. 22.20.)

r v. 22; John 5.29.
John 12.29, 30.

s Mt. 8.8; John 5.
25.

t Resurrection.
vs. 11-14, 23-25,
42-44; Lk. 24.1-7.
Job 19.25;
1 Cor. 15.52.)

u Miracles
(N.T.) vs. 38-44:
John 20.19.
(Mt. 8.2, 3;
Acts 28.8, 9.)

v John 20.5-7; cf.
Gal. 4.10.

w Rom. 8.2; Acts
18.25, 26;
Gal. 5.1.

x John 8.30, 31;
Acts 9.42.

y John 5.15.
z vs. 47-53; Psa. 2.
2; Mt. 26.3.

John 3.19; 12.19;
Acts 4.16.

John 6.15; 18.
36, 37.

Acts
21.28.

f Mt. 26.3.
g Isa. 53.8;
John 18.14.

h Num. 27.21.
i Isa. 49.6; 1 John
2.2.

j Psa. 22.27; John
10.16; Rom. 1.16;
14.26; Eph. 2.
14-17.

k John 7.1.

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The friends of Mary of Bethany are converted. (Cf. Lk. 10. 38-42; John 12. 1-7.)

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

The Pharisees plot to put Jesus to death.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. ~~Temple~~

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called

Ephraim, and there continued with his disciples.

55 And the Jews' ^apassover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to ^bpurify themselves.

56 Then ^csought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that ^dthey might take him.

CHAPTER 12.

The supper at Bethany Mt. 26. 6-13; Mk. 14. 3-9. Cf. Lk. 7. 37, 38).

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and ^fMartha served: but Lazarus was one of them that ^gsat at the table with him.

3 ^hThen took ⁱMary a ^jpound of ointment of spikenard, very costly, and anointed the ^kfeet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, ^lJudas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor? ^mmonths pay

6 This he said, not that he cared for the poor; but because he was a ⁿthief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but ^ome ye have not always.

9 ^pMuch people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

A.D. 33.

^aCf. John 2.13; 6.4.

^bNum. 9.10-13; Isa. 29.13; John 18.28;

^cJohn 7.11.

^dMt. 26.14-16; John 18.2,3.

^eJohn 11.1.

^fLk. 10.40,41; cf. Mt. 11.29,30.

^gMk. 5.43; Lk. 15.23,24.

^hLk. 7.37,38; John 11.2.

ⁱAs Martha stands for service, and Lazarus for communion, so Mary shows us the worship of a grateful heart. Others before her had come to his feet to have their need met; she came to give Him His due. Though two of the evangelists record her act, John alone gives her name.

^jSong 4.16.

^kSee note on Mt. 26.7.

^lMt. 26.8.

^mJohn 6.70,71; 13.29.

ⁿv. 35; Mk. 14.7.

^ov. 12; Mk. 12.37.

^pJohn 9.34; 15.20.

^qJohn 11.45.

^rSee Mt. 21.4, note.

^sPsa. 118.25,26.

^tJeboah.

^uPsa. 118.26.

^vMt. 21.7.

^wZech. 9.9.

^xMt. 21.1-7.

^yLk. 18.34;

^zJohn 2.22;

^{aa}13.7; 14.26.

^{bb}v. 11; Lk. 19.37.

^{cc}v. kosmos (Mt. 4.8) = mankind.

^{dd}John 11.47,48.

^{ee}Psa. 72.9-11; Mk. 7.26;

^{ff}John 10.16;

^{gg}Acts 10.34,38.

^{hh}John 1.43,44;

ⁱⁱ14.8-11.

^{jj}John 13.32; 17.1.

^{kk}Mt. 8.20, note.

10 But the chief priests consulted that they might put ^lLazarus also to death;

11 Because that by reason of him ^mmany of the Jews went away, and believed on Jesus.

The triumphal entry (Mt. 21. 4-9; Mk. 11. 7-10; Lk. 19. 35-38).

12 On the next day much people that were come to the feast, ⁿwhen they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, ^oHosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 ^pAnd Jesus, when he had found a young ass, sat thereon; as ^qit is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things ^runderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and ^sthat they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, ^tbare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is ^ugone after him.

Certain Greeks would see Jesus.

20 And there were certain ^vGreeks among them that came up to worship at the feast:

21 The same came therefore to ^wPhilip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Jesus' answer.

23 And Jesus ^xanswered them, saying, ^yThe hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you,

^lHe does not receive these Gentiles. A Christ in the flesh, King of the Jews, could be no proper object of faith to the Gentiles, though the Jews should have believed on Him as such. For Gentiles the corn of wheat must fall into the ground and die; Christ must be lifted up on the cross and believed in as a sacrifice for sin, as Seed of Abraham, not David (vs. 24, 32; Gal. 3. 7-14; Eph. 2. 11-13).

¹ Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the "prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

A.D. 33.

^a Sacrifice (of Christ). John 19.34. (Gen. 1.4; Heb. 10.18.)

^b Gen.3.3.

^c Mt.10.39; 16.25; Mk.8.35; Lk.9.24; 17.33.

^d kosmos = world-system.

John 14.17,19; 22,27,30. (John 7.7; Rev.13.8.)

^e Mt.16.24;

John 13.36-38; John 14.3; 17.24.

^f John 14.21,23; 16.27; 2 Tim.4.7,8.

^g Biblical prayers (N.T.). John 17. (Mt.6.9; Rev.22.20.)

^h Lk.22.53;

John 18.37.

ⁱ Lk.22.42;

John 5.30.

^j Mt.3.17.

^k Heb.1.4, note.

^l m John 11.42.

^m Mt.12.29;

ⁿ Lk.10.18;

John 14.30;

^o Heb.2.14.

^p John 3.14; 8.28; Rom.5.8.

^q Psa.72.17; 102.23-27; Isa.9.7.

^r John 7.33.

^s John 11.10;

^t 1 John 2.11.

^u Lk.16.8.

^v John 8.59; 11.54.

^w John 11.47-53.

^x Jehovah.

^y Isa.53.1.

^z Isa.53.1;

^{aa} Rom.10.16.

^{ab} Isa.6.10.

^{ac} Psa.69.23.

^{ad} i.e. should turn.

^{ae} Isa.6.1.

^{af} Mt.9.37.

^{ag} John 5.24.

^{ah} John 14.9.

^{ai} vs.35,36;

^{aj} John 1.4,5; 8.12.

^{ak} kosmos (Mt. 4.8) = mankind.

^{al} John 5.45; 8.15,26.

^{am} John 3.17.

^{an} Inspiration.

^{ao} John 13.18. (Ex. 4.15; Rev.22.19.)

36 While ye have light, believe in the light, that ye may be ^bthe children of light. These things spake Jesus, and departed, and ^cdid hide himself from them.

37 But ^dthough he had done so many miracles before them, yet they believed not on him: ^eEsaias

38 That the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, ^fwho hath believed our report? and to whom hath the arm of the Lord been revealed?"

39 Therefore they could not believe, because that ^gEsaias said again, ^hSalah

40 He hath blinded their eyes, and hardened their heart; that they should not see with ⁱtheir eyes, nor understand with ^jtheir heart, and ^kbe converted, and I should heal them.

41 ^lThese things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess ^mhim, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on ⁿhim that sent me.

45 And he that seeth me seeth him that sent me.

46 ^oI am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, ^pI judge him not; for ^qI came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him; ^rthe word that I have spoken, the same shall judge him in the last day.

¹ Chapters 12.-17. are a progression according to the order of approach to God in the tabernacle types: Chapter 12., in which Christ speaks of His death, answers to the brazen altar of burnt-offering, type of the cross. Passing from the altar toward the holy of holies, the laver is next reached (Ex. 30. 17-21), answering to Chapter 13. With His associate priests, now purified, the High Priest approaches and enters the holy place, in the high communion of Chapters 14.-16. Entering alone the holy of holies (17. 1), the High Priest intercedes. (Cf. Heb. 7. 24-28.) That intercession is not for the salvation, but the keeping and blessing of those for whom He prays. His death (assumed as accomplished, 17. 4) has saved them.

² The Seven Judgments. (1) Of Jesus Christ as bearing the believer's sins. The sins of believers have been judged in the person of Jesus Christ "lifted up" on the cross. The result was death for Christ, and justification for the believer, who can never again be put in jeopardy (John 5. 24; Rom. 5. 9; 8. 1; 2 Cor. 5. 21; Gal. 3. 13; Heb. 9. 26-28; 10. 10, 14-17; 1 Pet. 2. 24; 3. 18). See other judgments, 1 Cor. 11. 31, note; 2 Cor. 5. 10, note; Mt. 25. 32, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

49 For ^aI have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak

50 And I know that his commandment is ^blife everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER 13.

The last passover. (Cf. Mt. 26. 7-30; Mk. 14. 17-26; Lk. 22. 14-39.)

NOW ¹before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this ^dworld unto the Father, having loved his own which were in the world, he ^eloved them ^funto the end.

Jesus washes the disciples' feet.

2 And ^gsupper being ended, the ^hdevil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had ⁱgiven all things into his hands, and that he was ^jcome from God, ^kand went to God;

4 He riseth from supper, and ^llaid aside his garments; and took a towel, and girded himself.

5 After that he poureth ^mwater into a bason, and began to wash the disciples' feet, and to wipe ⁿthem with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, ^odost thou wash my feet?

7 Jesus answered and said unto him, What I do thou ^pknowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I ^qwash thee not, thou hast ^rno part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

A.D. 33.

^a John 8.38; 14.10, 31.

^b Life (eternal), vs. 25.50; John 14.6. (Mt.7.14; Rev.22.19.)

^c John 7.8; 12.23; 17.1.

^d i.e. earth.

^e v. 34; John 10.11, 28-30; Rom.8. 35-39.

^f Or, to the

utmost.

^g Gr. during supper.

^h diabolos Rev. 20.10, note

ⁱ John 5.20-23, 17.2.

^j John 8.42, 16.28.

^k John 17.11, 20.17.

^l Lk.22.27; Phil.2. 7,8.

^m Eph.5.26.

ⁿ See Mt.3.14.

^o vs. 12,36; John 12. 16; Heb.12.11.

^p Ex 30.17-21.

^q Gen.35.2,3; Eph.4.30; 1 John 2.1,2.

^r Lit. bathed.

The Gr. word signifies a complete ablution. "Wash" is another word.

^s 1 Cor.1.30; 6.11; 1 John 3.9.

^t John 6.64.

^u Mt.23.8,10; Lk.6. 46; Eph.6.9.

^v Rom.12.10; Gal. 6.1,2; 1 Pet.5.5.

^w Mt.11.29; Phil.2. 5; 1 Pet.2.21; 1 John 2.6.

^x John 15.20.

^y Jas.1.25.

^z Inspiration. John 14.10. (Ex. 4.15; Rev.22.19.)

^a Psa.41.9.

^b Mt.11.3.

^c 2 Cor.5.20.

^d Mt.26.21; Mk.14. 18; Lk.22.21.

^e Psa.41.9.

10 Jesus saith to him, He that is washed ^fneedeth not save to wash his feet, but is clean ^gevery whit; and ye are clean, but not all.

11 For ^hhe knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 "Ye call me Master and Lord; and ye say well; for so I am.

14 If I then, ⁱyour Lord and Master, have washed your feet; ^jye also ought to wash one another's feet.

15 For I ^khave given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, ^lThe servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 ^mIf ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, ⁿHe that eateth bread with me hath lifted up his heel against me.

19 Now I tell you ^obefore it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Jesus foretells his betrayal (Mt. 26. 20-25; Mk. 14. 17-21; Lk. 22. 21, 22).

21 ^pWhen Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that ^qone of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on

¹ For order of events during the night of the last passover, see Mt. 26. 20, note.

² The underlying imagery is of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin "once for all" (Heb. 10. 1-12), but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (1 John 1. 1-10). The blood of Christ answers forever to all the law could say as to the believer's *guilt*, but he needs constant cleansing from the *defilement* of sin. See Eph. 5. 25-27; 1 John 5. 6. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing (Ex. 40. 6, 7). See, also, the order in Ex. 30. 17-21. Christ cannot have communion with a defiled saint, but He can and will cleanse him.

Jesus' bosom ^aone of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped ^bit. And when he had dipped the sop, he gave ^cit to Judas Iscariot, ^dthe son of Simon.

27 And after the sop ^eSatan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of ^fthem thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and ^gas I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Jesus foretells Peter's denial
(Mt. 26. 33-35; Mk. 14. 29-31; Lk. 22. 33, 34).

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; ^hbut thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt

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^a John 21. 20, 24.

^b Satan. vs. 2, 27; Acts 5.3. (Gen. 3.1; Rev. 20.10.)

^c Mt. 8.20, note.

^d John 7.34; 8.21.

^e Law (of Christ). John 14.15, 21, 23. (Gal. 6.2, 2 John 5.)

^f John 21.18; 2 Pet. 1.14.

^g Mt. 26.33; Mk. 14.29; Lk. 22.33.

^h v.27; Isa. 43.1, 2.

ⁱ Faith. John 16.9. (Gen. 3.20; Heb. 11.39.)

^j Christ (Second Advent). vs. 2, 3; Rom. 11.25, 26. (Deut. 30.3; Acts 1.9-11.)

^k Life (eternal). John 17.2, 3. (Mt. 7.14; Rev. 22.19.)

^l Col. 1.15.

^m v. 20; John 10.38; 17. 21, 23.

ⁿ Inspiration. John 15.27. (Ex. 4.15; Rev. 22.19.)

^o John 5.19; 7.16; 8.28; 12.49.

^p John 5.36; 10.38; Acts 2.22.

thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER 14.

Spoken in the passover chamber: Jesus foretells his coming for his own. (Cf. 1 Thes. 4. 14-17.)

^h LET not your heart be troubled: ye believe in God, believe also in me.

² In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive ⁱyou unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jesus and the Father are one.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that "I am in the Father, and the Father in me?" the words that I speak unto you. I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the ^jvery works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

¹ This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of "the day of Christ" (1 Cor. 1. 8, note). Here He comes for His saints (1 Thes. 4. 14-17), there (e.g. Mt. 24. 29, 30) He comes to judge the nations, etc.

The new promise and privilege in prayer.

13 And whatsoever ye shall ask in ^amy name, that will I do, that the Father may be ^bglorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ^cIf ye love me, keep my commandments.

The promise of the Spirit.

16 ^dAnd I will pray the Father, and he shall give you another ^eComforter, that he may abide with you for ever;

17 Even the ^fSpirit of truth; whom the ^gworld ^hcannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ⁱshall be in you.

18 I will not leave you ^jcomfortless: I will come to you.

19 Yet a little while, and the ^kworld seeth me no more; but ye see me: ^lbecause I live, ye shall live also.

20 At that day ye shall know that ^mI am in my Father, and ye in me, and I in you.

21 ⁿHe that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will ^omanifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the ^pworld?

23 Jesus answered and said unto him, ^qIf a man ^rlove me, he will keep my words: and my Father will love him, and we will come unto him, and make ^sour abode with him.

24 He that ^tloveth me not keepeth not my sayings: and the ^uword which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being ^vyet present with you.

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^a John 15.16; 16. 23, 24.^b John 13.31; 15.8.^c vs. 21-23; John 15. 10; 1 John 5.3.^d See Lk. 11.13, note.^e Advocacy.^f John 14.16, 26; 1 John 2.1, 2.^g John 15.26; 16.13; Rom. 8.15, 26;^h 1 John 4.6.ⁱ kosmos = world-system. John 15. 18, 19. (John 7.7; Rev. 13.8, note.)^j 1 Cor. 2.14.^k John 7.37; 1 Cor. 6.19; 2 Cor. 6.16; 1 John 3.24.^l Or, orphans.^m Rom. 5.10; 2 Cor. 4.10, 11; Heb. 7. 25.ⁿ vs. 10; John 10.38.^o vs. 15, 23; 1 John 2.5.^p John 7.4; 2 Cor. 3.18; Heb. 2.9.^q Law (of Christ). vs. 15, 21, 23; John 15.12, 17. (Gal. 6.2; 2 John 5.)^r Cf. vs. 15, 21.^s Gal. 5.6; Jas. 2.14-17.^t Deut. 18.18.^u Holy Spirit. vs. 17, 26; John 15.26. (Mt. 1.18; Acts 2.4.)^v John 2.22.^w Cf. Mt. 10.34, note.^x John 16.33; Col. 3.15.^y v. 1.^z kosmos (Mt. 4.8) = mankind.^{aa} John 10.18; Phil. 2.8.^{bb} "True" in contrast with Israel. Isa. 5.1-7.^{cc} Mt. 13.12; John 17.17; Rom. 5.3, 4; Heb. 12.5-11.^{dd} Lev. 13.6; John 13.10; Eph. 5.26.^{ee} vs. 5.7; John 17.23; Eph. 3.17; 1 John 2.28.

26 But the Comforter, which is the ^fHoly Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The bequest of peace.

27 ^gPeace I leave with you: not as the ^hworld giveth, give I unto you. Let not your heart be ⁱtroubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come ^jagain unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the ^kworld may know that I love the Father; and ^las the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER 15.

Spoken on the way to the garden: the vine and branches.

I AM the ^mtrue vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that ⁿbeareth fruit, he ^opurgeth it, that it may bring forth more fruit.

3 Now ye are ^pclean through the word which I have spoken unto you.

4 ^qAbide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth

¹ Gr. *Parakletos*, "one called alongside to help." Translated "advocate," 1 John 2. 1. Christ is the believer's Paraclete with the Father when he sins; the Holy Spirit the believer's indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8. 26, 27). (See "Holy Spirit," N.T. doctrine, Mt. 1. 18; Acts 2. 4.)

² Three conditions of the fruitful life: Cleansing, vs. 2, 3; John 13. 10, note; abiding, v. 4, note; obedience, vs. 10, 12. (See "Law of Christ," Gal. 6. 2; 2 John 5, note.)

³ To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share.

forth much ^afruit: for ^bwithout me ye can do nothing.

6 If a man abide not in me, he is cast forth ^cas a branch, and is withered; and men gather them, and cast ^dthem into the fire, and they are burned.

7 If ye abide in me, and ^dmy words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear ^bmuch fruit; so shall ye be my disciples.

9 As the Father hath ^bloved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

The new intimacy.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have ^bchosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in ^bmy name, he may give it you.

17 These things I ^bcommand you, that ye love one another.

The believer and the world.

18 If the ^bworld hate you, ye know

On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing consciousness of these things, and of Him, but that nothing is allowed in the life which separates from Him. See "Fellowship," 1 John 1. 3; "Communion," 1 Cor. 10. 16.

¹ Three degrees in fruit-bearing: "Fruit," v. 2; "more fruit," v. 2; "much fruit," vs. 5, 8. As we bear "much fruit" the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold "fruit" of Gal. 5. 22, 23. Where such fruit is the Father is glorified. The Pharisees were moral and intensely "religious," but not one of them could say with Christ, "I have glorified thee on the earth" (John 17. 4).

² Progressive intimacy in John: Servants, John 13. 13; Friends, John 15. 15; Brethren, John 20. 17.

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- a The fruit. Gal. 5.22, 23.
- b Phil. 1.11; 4.13.
- c v.2; Mt. 25.30.
- d John 14.13; Col. 3.16;
- e John 2.14.
- f John 5.20; 10. 14,15; 17.26.
- g John 14.21, 23.
- h John 13.34.
- i Election (personal). Acts 9.15. (Deut. 7.6; 1 Pet. 1.2.)
- j Law (of Christ). vs. 12,17; Rom. 5. (Gal.6.2; 2 John, 5.)
- k kosmos = world-system. John 16.11.33. (John 7.7; Rev. 13.8, note.)
- l Separation. John 17.6, 14-16. (Gen. 12.1; 2 Cor. 6.14-17.)
- m Election (corporate). Rom.8.33. (Deut. 7.6; 1 Pet.1.2.)
- n kosmos (Mt. 4.8) = mankind.
- o Sin. Rom.3. 23, note.
- p Psa.35.19; 69.4.
- q Holy Spirit. John 16.13. (Mt.1.18; Acts 2.4.)
- r Inspiration. John 16.12, 13. (Ex.4.15; Rev.22.19.)

that it hated me before it hated you.

19 If ye ^bwere of the ^bworld, the ^bworld would love his own: but because ye are not of the ^bworld, but I have ^bchosen you out of the ^bworld, therefore the ^bworld hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had ^bsin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had ^bsin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me ^bwithout a cause.

The believer and the Spirit.

26 But when the Comforter is come, whom I will send unto you from the Father, even the ^bSpirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER 16.

The disciples warned of persecutions. (Cf. Mt. 24. 9, 10; Lk. 21. 16-19.)

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh,

that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

Threefold work of the Spirit toward the world.

7 Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, ^athe Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the ^bworld of ^csin, and of righteousness, and of judgment:

9 Of sin, because they ^dbelieve not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this ^eworld is judged.

New truth to be revealed by the Spirit.

12 ^fI have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the ^fSpirit of truth, is come, he will guide you into all truth: for he shall not speak ^gof himself; ^hbut whatsoever he shall hear, ⁱthat shall he speak: and he will shew you things to come.

14 ^jHe shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

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Jesus speaks of his death, resurrection, and second advent.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ^kye shall weep and lament, but the ^bworld shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the ^kworld.

22 And ye now therefore have sorrow: but I will see you again, and ^lyour heart shall rejoice, and your ^mjoy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ⁿask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the ^oFather himself loveth

¹ Christ's pre-authentication of the New Testament: (1) He expressly declared that He would leave "many things" unrevealed (v. 12). (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies (v. 13). (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them (Mt. 28. 19; John 15. 27; 16. 13; Acts 1. 8; 9. 15-17). (4) He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Mt. 10. 14, 15; Lk. 10. 16; John 13. 20; 17. 20; see e.g., 1 Cor. 14. 37, and "Inspiration," Ex. 4. 15; Rev. 22. 19).

you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the ^aworld: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 ^bBehold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the ^cworld ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER 17.

The prayer of intercession.

THESE words spake Jesus, and lifted up his eyes to heaven, and ^dsaid, Father, the hour is come; ^eglorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should ²give eternal life to as many as thou hast ³given him.

3 And this is ^flife eternal, that they might know ^gthee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth. ^hI have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the

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^a kosmos (Mt. 4:8 = man-kind).

^b Zech. 13:7; Mt. 26:31.

^c kosmos = world-system. John 17:14, 16.

(John 7:7; Rev. 13:8, note.)

^d Bible prayers (N.T.).

Acts 1:24, 25. (Mt. 6:9, Rev. 22:20.)

^e Life (eternal) vs. 2, 3; John 20:31. (Mt. 7:14; Rev. 22:19.)

f Jer. 9:23, 24.

g John 19:30; Dan. 9:24.

h John 1:1, 2; Phil. 2:6;

Heb. 1:3, 10.

i.e. earth.

^j Inspiration vs. 8, 17, 20;

Acts 1:8, 16. (Ex. 4:15; Rev. 22:19.)

^k Deut. 18:15, 18, 19.

^l Assurance.

Acts 13:38,

39. (Isa. 32:

17; Jude 1.)

^m Psa. 119:42,

50, 161; Mk.

16:15; Acts

4:29.

ⁿ kosmos =

world-system. John 18:

36. (John 7:

7; Rev. 13:8,

note.)

^o Separation

vs. 6, 14-16;

Rom. 12:2.

(Gen. 1:2, 1;

2 Cor. 6:14-

17.)

glory which ^hI had with thee before the ⁱworld was.

6 I have manifested thy name unto the men which thou gavest me out of the ^aworld: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the ^jwords which thou gavest me; and they have received ^kthem, and have known surely that I came out from thee, and they have believed that ^lthou didst send me.

9 I pray for them: I pray not for the ^cworld, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the ^aworld, but these are in the world, and I come to thee. Holy Father, ^lkeep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the ^aworld, I kept them in thy name: those that thou gavest me I have ^{kept}, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the ^aworld, that they might have my joy fulfilled in themselves.

14 I have given them ^mthy word; and the ⁿworld hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the ^aworld, but that thou shouldest keep them from the evil.

16 They are ^onot of the ⁿworld, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

¹ Seven petitions: (1) That Jesus may be glorified as the Son who has glorified the Father (v. 1; Phil. 2. 9-11); (2) for restoration to the eternal glory (v. 5), (3) for the safety of believers from (a) the world (v. 11), (b) the evil one (v. 15); (4) for the sanctification of believers (v. 17), (5) for the spiritual unity of believers (v. 21), (6) that the world may believe (v. 21); (7) that believers may be with Him in heaven to behold and share His glory (v. 24).

² Christ's gifts to those whom the Father gave Him: Eternal life (v. 2); the Father's name (vs. 6, 26; John 20. 17); the Father's words (vs. 8, 14); His own joy (v. 13), His own glory (v. 22).

³ Seven times Jesus speaks of believers as given to Him by the Father (vs. 2, 6 [twice], 9, 11, 12, 24). Jesus Christ is God's love-gift to the world (John 3. 16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I ^bsanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; ^cas thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER 18.

Jesus arrives at Gethsemane.
(Cf. Mt. 26. 36-46; Mk. 14. 32-42;
Lk. 22. 39-46.)

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The betrayal and arrest (Mt. 26. 47-56; Mk. 14. 43-50; Lk. 22. 47-53).

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

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5 They answered him, Jesus of Nazareth. Jesus saith unto them I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye "seek me, let these go their way:

9 That the saying might be fulfilled, which he "spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus brought before the high priest (Mt. 26. 57-68; Mk. 14. 53-65; Lk. 22. 66-71).

12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Peter's denial (also vs. 25-27)
(Mt. 26. 69-75; Mk. 14. 66-72;
Lk. 22. 54-62).

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

(Jesus before the high priest, continued.)

19 "The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the ^bworld; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

Jesus brought before Pilate (Mt. 27. 1-14; Mk. 15. 1-5; Lk. 23. 1-7, 13, 16).

28 "Then led they Jesus from Caiphias unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

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34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 "Jesus answered, My kingdom is not ^jof this ^kworld: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the ^bworld, that I should bear ^lwitness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him "no fault at all.

Jesus condemned: Barabbas released (Mt. 27. 15-26; Mk. 15. 6-15; Lk. 23. 18-25).

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

^j Gk. *ek*, out of, or according to.

^k Kosmos = world-system. 1 Cor. 1. 20. (John 7. 7; Rev. 13. 8, note.)

^l Isa. 55.4.

^m Isa. 53.9; 1 Pet. 2.22.

ⁿ Mt. 27.26; Mk. 15.15.

^o Mt. 27.28.

^p John 18.38.

^q John 1.29.

CHAPTER 19.

Jesus crowned with thorns (Mt. 27. 27-30; Mk. 15. 16-20).

THEN "Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a ^opurple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

Pilate brings Jesus before the multitude.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know ^pthat I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.

Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, *a*We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? *b*But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, *c*Thou couldst have no power at all against me, except it were given thee from above: *d*therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: *f*whosoever maketh himself a king speaketh against Cæsar.

13 *e*When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

The final rejection of the King by the Jewish authorities and people.

14 And it was the preparation of the passover, and about the *sixth* hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, *f*We have no king but Cæsar.

The crucifixion of Jesus Christ (Mt. 27. 33-54; Mk. 15. 22-39; Lk. 23. 33-47.)

16 *matt. 27. 33, 44, 45* Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross *k*went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they *l*crucified him, and two other with him, *m*on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writ-

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*a Lev. 24.16.**b Isa. 53.7.**c John 7.30;*
Lk. 22.53;
*Acts 4.27,28.**d John 18.3,28;*
*Mk. 14.44.**e Sin. Rom. 3.*
*23, note.**f Lk. 23.2.**g Prov. 29.25;*
*Acts 4.19.**h Cf. Mk. 15.*
*25, note.**i Hos. 3.4.**j For order of*
events, see
Mt. 27.33,
*note.**k Num. 15.36;*
*Heb. 13.12.**l Judgments*
(the seven).
vs. 16-18;
Acts 17.31.
(2 Sam. 7.14;
*Rev. 20.12.)**m Isa. 53.12.**n Psa. 22.18.**o Lk. 5.36;*
*2 Cor. 5.17.**p Psa. 22.18.**q Mt. 27.55;*
Mk. 15.40;
*Lk. 23.49.**r John 18.15.**s John 2.4;*
*21.15-17.**t vs. 24,36,37.**u Psa. 69.21**v It is the Vic-*
tor's cry
John 4.34;
17.4; Rom.
10.4; Gal. 3.
13; Heb. 10.
*5-10.**w See Mt. 27.*
*50, note**x delivered up*
*his spirit**y v.42.**z Ex. 12.16;*
*John 16.20.**a Deut. 21.23.*

ing was JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, "took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, *o*Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, *p*They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the *disciple* standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, *q*that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of "vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, "It is finished: and he bowed his head, *w*and *x*gave up the ghost.

"Not a bone of him broken."

31 The Jews therefore, because it was the *y*preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an *z*high day,) besought Pilate that *a*their legs might be broken, and *b*that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of

the other which was crucified with him.

33 But when they came to Jesus, and saw that he was ^adead already, they brake not his legs:

34 But one of the soldiers with a spear ^bpierced his side, and forthwith came there out ^cblood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, ^dA bone of him shall not be broken.

37 And again another scripture saith, ^eThey shall look on him whom they pierced.

The entombment (Mt. 27. 57-60; Mk. 15. 43-47; Lk. 23. 50-56).

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but ^fsecretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave ^ghim leave. He came therefore, and took the body of Jesus.

39 And there came also ^hNicodemus, which at the first came to Jesus by night, and brought a mixture of ⁱmyrrh and aloës, about an hundred ^jpound weight.

40 Then took they the body of Jesus, and wound it in ^klinen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was ^lnever man yet laid.

42 There laid they Jesus therefore because of the ^m'Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER 20.

The resurrection of Jesus Christ (Mt. 28. 1-10; Mk. 16. 1-14; Lk. 24. 1-43).

THE first day of the week cometh ⁿMary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^oother disciple, whom Jesus loved, and saith unto them, They have ^ptaken

A.D. 33.

a John 10.18.

b John 20.25-27.

c *Sacrifice (of Christ)*. Acts 20.28. (Gen. 4.4; Heb.10.18.)

d 1 John 1.7; 5.6,8; Tit.3.5; Eph.5.26.

e Ex.12.46; Num.9.12; Psa.34.20.

f Zech.12.10; Rev.1.7.

g John 7.13; 12.42.

h John 3.2; 7.50.

i Psa.45.8; Song 4.14.

j Ex.16.16.

k John 11.44; 20.7; Acts 5.6.

l Isa.53.9; Mk.11.2.

m v.31.

n For order of events on the resurrection day, see Mt. 28. 1, note.

o John 13.23; 19.26; 21.7, 20.24.

p vs.11-13; Lk.24.21.

q John 21.20.

r John 21.7

s John 11.44.

t Psa.16.10; Lk.24.24-26; Acts 2.25,31, 13.34,35.

u Cf. John 21.3.

v v.13.

w Lk.24.4.

x Lk.24.16; John 21.4.

y John 1.38; 18.4

z John 10.3.

a Or, do not detain me.

away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the ^fother disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the ^gnapkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples ^hwent away again unto their own home.

Jesus appears to Mary Magdalene.

11 But Mary stood without at the sepulchre ⁱweeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth ^jtwo angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and ^kknew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? ^lWhom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, ^mMary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, ⁿTouch

¹ Cf. Mt. 28. 9; "and they came and held him by the feet." A contradiction has been supposed. Three views are held: (1) That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting of Mt. 28. 9, He had

me not; for I am not yet ^aascended to my Father: but go to my ^bbrethren, and say unto them, I ascend unto ^cmy Father, and ^dyour Father; and to my God, and your God.

18 ^eMary Magdalene came and told the disciples that she had seen the Lord, and ^fthat he had spoken these things unto her.

Jesus appears to the disciples: Thomas not present (Lk. 24. 36-49).

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for ^ffear of the Jews, came Jesus and stood in the midst, and saith unto them, ^gPeace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. ⁱThen were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: ^kas my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on ^lthem, and saith unto them, Receive ye the ^mHoly Ghost:

23 Whose soever ⁿsins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Jesus appears to the disciples: Thomas present.

24 But Thomas, one of the twelve, called ^oDidymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, ^pExcept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas

A.D. 33.

- a Lk.24.51; Heb.4.14,15.
- b Heb.2.11.
- c John 17.11; Eph.1.3.
- d Gal.4.6.
- e Mt.28.10; Lk.24.10.
- f John 19.38; Acts 12.12-17.
- g Miracles (N.T.).
- h John 21.6. (Mt.8.2,3; Acts 28.8,9.)
- i John 14.27; Eph.2.17.
- j Lk.24.40; Col.1.20.
- k John 16.22.
- l Mt.28.18-20; John 17.18.
- m Gen.2.7; 1 Cor.15.45.
- n Holy Spirit. Acts 1.2,5, 8,16. (Mt.1.18; Acts 2.4.)
- o Mt.16.19; 18.18.
- p John 11.16.
- q Zech.12.10; John 4.48.
- r v.19.
- s John 1.1,49; 9.35-38; Phil.2.10,11.
- t Rom.4.18-20; 2 Cor.5.7.
- u Faith. Acts 3.16. (Gen.3.20; Heb.11.39.)
- v Life (eternal). Acts 2.28. (Mt.7.14; Rev.22.19.)
- w John 6.1.
- x John 1.45; 2.1.
- y Contra, Num.9.17-23.
- z Lk.5.3-7.

with them: ^zthen came Jesus, the doors being shut, and stood in the midst, and said, ^yPeace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust ⁱit into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, ^zMy ^zLord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: ^zblessed are they that have not seen, and yet have believed.

Conclusion: why John's Gospel was written.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might ^zbelieve that Jesus is the Christ, the Son of God; and that believing ye might have ^zlife through his name.

CHAPTER 21.

Epilogue: "If I will." The risen Christ is Master of our service.

AFTER these things Jesus shewed himself again to the disciples at the ^zsea of Tiberias; and on this wise shewed he ^zhimself.

2 There were together Simon Peter, and Thomas called Didymus, and ^zNathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

(1) *Service in self-will, under human leadership.*

3 Simon Peter saith unto them, ^zI go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught ^znothing.

so ascended and returned: a view in harmony with types. (2) That Mary Magdalene, knowing as yet only Christ after the flesh (2 Cor. 5. 15-17), and having found her Beloved, sought only to hold Him so; while He, about to assume a new relation to His disciples in ascension, gently teaches Mary that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy. (3) That He merely meant: "Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren," etc.

¹ The deity of Jesus Christ is declared in Scripture: (1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16. 7-13; 18. 2-23, especially v. 17; 32. 28 with Hos. 12. 3-5; Ex. 3. 2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2. 2-9), and God (Psa. 45. 6, 7 with Heb. 1. 8, 9; Psa. 110. 1 with Mt. 22. 44; Acts 2. 34 and Heb. 1. 13; Psa. 110. 4 with Heb. 5. 6; 6. 20; 7. 17-21;

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

(2) *Service in self-will tested: the barren result.*

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

(3) *Christ-directed service, and the result.*

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come

A.D. 33.

- a John 20.14.
- b Lk.5.4,6,7;
- c John 9.7.
- d Miracles (N.T.), Acts 3.1-10. (Mt.8. 2,3; Acts 28. 8,9.)
- e Lk.24.30,31.
- f John 13.37; 20.6.
- g One cubit = about 18 in.
- h Contra, Lk. 5.6.
- i John 6.10.
- j Lit. break your fast.
- k Lk.24.30,31.
- l John 20. 19,26.
- m Lit. break-fasted.
- n Gr. ἀγάπας, deeply love; used of divine love (John 14. 21) and of that love which the law demands (Lk.10.27).

to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

(4) *The Master enough for the need of his servants.* (Cf. Lk. 22. 35; Phil. 4. 19.)

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

(5) *The only acceptable motive in service.* (Cf. 2 Cor. 5. 14; Rev. 2. 4, 5.)

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than

and Zech. 6. 13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7. 13, 14 with Mt. 1. 22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9. 6, 7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13. 7 with Mt. 26. 31). (f) His eternal being is declared (Mic. 5. 2 with Mt. 2. 6; John 7. 42).

(2) Christ Himself affirmed His deity. (a) He applied to Himself the Jehovahistic I AM. (The pronoun "he" is not in the Greek; cf. John 8. 24; John 8. 56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. 59]. See, also, John 10. 33; 18. 4-6, where, also, "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22. 42-45. See Gen. 15. 2, note). (c) He asserted His identity with the Father (Mt. 28. 19; Mk. 14. 62; John 10. 30; that the Jews so understood Him is shown by vs. 31, 32; John 14. 8, 9; 17. 5). (d) He exercised the chief prerogative of God (Mk. 2. 5-7; Lk. 7. 48-50). (e) He asserted omnipresence (Mt. 18. 20; John 3. 13); omniscience (John 11. 11-14, when Jesus was fifty miles away; Mk. 11. 6-8); omnipotence (Mt. 28. 18; Lk. 7. 14; John 5. 21-23; 6. 19); mastery over nature, and creative power (Lk. 9. 16, 17; John 2. 9; 10. 28). (f) He received and approved human worship (Mt. 14. 33; 28. 9; John 20. 28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1. 1; 20. 28; Acts 20. 28; Rom. 1. 4; 9. 5; 2 Thes. 1. 12; 1 Tim. 3. 16; Tit. 2. 13; Heb. 1. 8; 1 John 5. 20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11. 28; 18. 20; 28. 20; John 1. 2; 2. 23-25; 3. 13; 5. 17; 21. 17; Heb. 1. 3, 11, 12 with Heb. 13. 8; Rev. 1. 8, 17, 18; 2. 23; 11. 17; 22. 13).

(5) The N.T. writers ascribe divine works to Christ (John 1. 3, 10; Col. 1. 16, 17; Heb. 1. 3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7. 59, 60; 1 Cor. 1. 2; 2 Cor. 13. 14; Phil. 2. 9, 10; Heb. 1. 6; Rev. 1. 5, 6; 5. 12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8. 46; Rom. 1. 4).

these? He saith unto him, Yea, Lord; thou knowest that I ^alove thee. He saith unto him, ^bFeed my lambs.

16 He saith to him again the second time, Simon, ^cson of Jonas, Lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ^alove thee. He saith unto him, ^dFeed my sheep.

17 He saith unto him the third time, Simon, ^eson of Jonas, Lovest thou me? Peter was ^fgrieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I ^alove thee. Jesus saith unto him, ^gFeed my sheep.

(6) *The Master appoints the time and manner of the servant's death.*

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying ^hby what death he should glorify God.

A.D. 33.

^a Gr. *phileo*, am fond of. It is a lesser degree of love than *agapao*.

^b 1 Pet.5.2.

^c Gr. *agapao*, deeply love, used of divine love (John 14.21) and of that love which the law demands (Lk.10.27).

^d tend; 1 Pet.5.1-3.

^e Our Lord here takes Peter's word, *phileis*. John 13.38.

^f v.15. John 10.9

^g vs.3,7.

^h 2 Pet.1.14.

ⁱ Mt.4.19; 16.24.

^j John 13.23.

^k Gal.2.7,9.

^m John 14.3;
1 Thes.1.10; 5.23.

ⁿ 1 Cor 15.51.

1 Thes.4.15,17.

^o John 15.27; 19.35.

^p John 20.30.

^q i.e. earth.

^r Eph.3.19; cf.

2 Cor.3.3 with

Eph.1.22,23.

And when he had spoken this, he saith unto him, Follow me.

(7) *If the Lord returns the servants will not die.* (Cf. 1 Cor. 15. 51, 52; 1 Thes. 4. 14-18.)

20 Then Peter, turning about, seeth the ^kdisciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and ^lwhat shall this man do?

22 Jesus saith unto him, If I will that he tarry ^mtill I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple ⁿshould not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which ^otestifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also ^pmany other things which Jesus did, the which, if they should be written every one, I suppose that even the ^qworld itself ^rcould not contain the books that should be written. Amen.

END of

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben,
A Psalm of David. I will praise thee, O LORD with my
whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the
LORD with my whole heart , in the assembly of the
upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his
testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought
thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall
keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole
heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods w ill I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced .

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL .

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days ⁱ.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that “He” is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself “Christ” will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want. Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those “who have wisdom” will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسمهاء اسفار العهد الجديد وعدد اصحابها

٦	.	.	١ تيموثاوس	٢٨	.	اصحاحاته	.	النجيل متى
٤	.	.	٢ تيموثاوس	١٧	.	"	"	النجيل مرقس
٣	.	.	٣ تيطس	٢٤	.	"	"	النجيل لوقا
١	.	.	٤ فليمون	٢١	.	"	"	النجيل يوحنا
١٣	.	.	٥ العبرانيين	٢٨	.	"	"	اعمال الرسل
٥	.	.	٦ بعقوب	١٧	.	"	"	رومية
٥	.	.	٧ بطرس	١٧	.	"	"	اكورثوس
٣	.	.	٨ بطرس	١٣	.	"	"	اكورثوس
٥	.	.	٩ يوحنا	٦	.	"	"	غلاطية
١	.	.	١٠ يوحنا	٦	.	"	"	افسس
١	.	.	١١ يوحنا	٤	.	"	"	فيليبي
١	.	.	١٢ يهوذا	٤	.	"	"	كولوسي
٢٣	.	.	١٣ رُوبأ يوحنا	٥	.	"	"	انسالونيكي
			١٤ وجميعها سبعة وعشرون صفرًا	٢	.	"	"	١٥ نسالونيكي

النجيل متى

الاصحاح الاول

اكتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم^{*}. ابرهيم ولد اسمونق. واسقف ولد يعقوب. وبغفوب ولد بهودا واخوته. ويهودا ولد فارص وزارح من ثاماس. وفارص ولد حصرورن. وحصرورن ولد ارام. وارامر ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. وسلمون ولد بوعز من راحاب. وبوعز ولد عوبيد من راعوث. وعوبيد ولد يسى. ويسى ولد داود الملك. وداود الملك ولد سليمان من التي لاوربا. وسلامان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. وآسا ولد بهوشافاط. وبهوشافاط ولد بورام. وبورام ولد عزّيَا. وعزّيَا ولد يوئام. ويوئام ولد احاز. واحاز ولد حزقيا. وحزقيا ولد منسى. ومنسى ولد آمون. وآمون ولد يوشيا. ويوشيا ولد يكينيا اخوته عند سبي بابل. وبعد سبي بابل يكينيا ولد شاٹيشيل. وشاٹيشيل ولد زربابل. وزربابل ولد ايهود. واهيود ولد الياقيم. والياقيم ولد عازور. وعاذور ولد صادوق. وصادوق ولد اخيم. واخيم ولد آليود. وآليود ولد آليعاذر. واليعاذر ولد متنان. ومتنان ولد يعقوب. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يُدعى المسيح^{**}. فجُمِعَ الاجيال من ابرهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امة مختطوبة ليوسف قبل ان يجتمعوا وُجدت حبلى من الروح القدس^{***}. في يوسف رجُلها اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً^{****}. ولكن فيما هو متذكر في هذه الامور اذا ملاك الرب قد ظهر له في حلمٍ فاثلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لأن الذي حُبِلٌ به فيها هو من الروح القدس. فستلِد ابناً وتدعوه اسمه يسوع. لانه يخلاص شعبه من خططيتهم^{*****}. وهذا كله كان لكي يتم ما قبل من الرب بالنبي الفائل^{*****}. هودا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا

فلمما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته^{*****}. ولم يعرفها حتى ولدت ابتها البكر. ودعى اسمه يسوع

الاصحاح الثاني

ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

كتاب
لیمان نازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
بنارسی
ترجمه کرده
افضل الفضلا المیسیحیه
هنری مارتین کشیس انگلیسی ایست

که در دارالسلطنت لندن محروسه
باعانت مجتمع مشهور به بیبل سوسیتی
کرت سیم بدارطباعة بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

میسیحیه

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible.

Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the 1800s - from the Bible, page after page, verse after verse - see for yourself.*].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

